IONS HERALD

Jan 49
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OGICAL SEMINARY
New York

Today, We Choose

Joseph Dutton

Create World Goverment **today** for Peace!
One family, intent that War shall cease.
And when the Prodigal returns, tho late,
Renouncing swinish propaganda - hate,
He shall be welcomed with a fatted calf,
Retain one-sixth the earth, not whole nor half!
Unite! Safeguard the race! No time to lose!
Tomorrow, slave or free? Today, we choose!
Join hands and hearts, O Peoples of the World:
Plant everywhere your freedom-flags, unfurled.
Join hands and hearts, O Rulers of the Earth;
Thus give the genius of mankind new birth!

Pray That The Amsterdam Assembly May Mark

A Rebirth of Christian Faith

Ring Your Church Bell Hourly On August 22nd.

JULY 28, 1948

FROM COVER TO COVER

TODAY, WE CHOOSE, our cover poem, was written by the Rev. Joseph Dutton of Ann Arbor, Michigan. Dr. Dutton is a retired member of the Detroit Conference.

THE BASIS FOR CHRISTIAN UNITY, a sermon preached by the Rev. Clair M. Cook, minister of the Bethany Methodist Church in East Rochester, New Hampshire.

YOU CAN'T PUT IT ON A POSTAGE STAMP, a story about the 173rd anniversary of the Army Chaplains' Corps, written by the Rev. Alexander Carmichel, minister of the Community Church, Dewitt, New York., and a major in the Chaplains' Corps of the U. S. Army Air Force during the recent war.

SECULAR CATASTROPHE ON THE TERRESTRIAL ROAD, an address given on July 19th at the University of Illinois in Urbana, by Dr. Paul F. Douglass, president of the American University, Washington, D. C.

READERS WRITE

The Jurisdictional Conference

I find myself quite in agreement with the criticism offered by Clarence F. Avey in his article, "Did The 1948 General Conference Miss The Bus?" though I feel he is a little harsh in his judgment of one or two matters.

If our recent General Conference missed the bus it was for the very reason that most people miss a bus; they just don't allow time enough to catch the bus. And that was just the reason why the 1948 General Conference failed to deal adequately with some of the great contemporary world problems. In the days when the General Conference of The Methodist Church dealt more adequately with great problems it was allowed more than nine or ten short working days.

Yes, I know that the costs of such a conference have become almost prohibitive. Perhaps it would be better to meet every six years rather than every four years, and allow time enough to do the work of a great General Conference properly. Perhaps, if we eliminated the Jurisdictional Conference and had its business taken care of in the General Conference, where historically it belongs, we could afford to have a General Conference which would have time enough to do its work.

(Rev.) H. Newton Clay,
Saugus, Mass.

Excellent !

Thanks for your issue of the July 14th Zions Herald. I especially appreciate your editorial: "Reply to Mr. Henry Wallace." You have stated clearly much that I have felt but did not know how to say well. The whole issue is excellent.

I always enjoy and use in my young adult Sunday school class "Pat" McConnell's "What's New In The Bible?" And, with a retired minister on this charge, I appreciate the article, "My Minister."

(Rev.) Charles Arthur Smith,
Rose, New York

Should Have Accepted

I am sorry that you found it impossible to accept Mr. Wallace's invitation to be present at the Convention of the Progressive Party. Certainly you would have understood the movement better, if you could have attended, and I feel that you are mistaken on all five points in your letter to him.

Point 1. The Communists lined up behind the program of Mr. Wallace, not he, behind theirs. There is a difference. May I quote him? "I am not a Communist or Socialist or Marxist of any description, but I find nothing criminal in the advocacy of differing economic and social ideas, however much I may differ with them. A strong, vital democracy cannot limit the flow of ideas."

Point 2. The Democrats and Republicans have changed their programs in line with the ideals of the new party; but not enough. They are both still dominated by the vested interests, and they are both behind the huge military establishment, which many of us deplore.

You say Mr. Wallace does not have the confidence of the business men. I think you should have said, "Big Business." Judging from the contributions which he received from business concerns in Berlin, I am sure that many a small business man has faith in him. As for labor he has not gained them yet, but he is steadily gaining in their favor.

Point. 3. A third party was necessary, because the two major parties refused to be "redeemed" from the inside. Perhaps this party can ward off the revolution that is sure to come, if the common man is forever kept down.

Point 4. Mr. Wallace has no quarrel with the Marshall Plan, except its military aspects. When all the nations shall be gathered before the Son of Man, He will not say to the United States, I hope, "I was an hungered and ye gave me meat if my form of government met with your approval — otherwise ye gave me bombs."

Point 5. We certainly never needed great leadership more, and I grant that Mr. Wallace's movement has not provided it ly. May I ask whose movement h have known only one perfect Leader, held such revolutionary ideas that t majority of His contemporaries re follow Him.

(Mrs.) Ida M. Tre
Mil

Henry Has It !

In the case of the July 14th edi Wallace, I feel that you are weak, w of the cogency that usually accompa arguments.

Paragraph number one apparen There are Communists in the Walla ment, therefore we're against it. Th old "guilt by association" dodge. same token it would surely be impo a Christian to support or vote for parties, for there are anti-Semites an haters in them, right in the front ra

Paragraph number two says: The men (sic!), the labor unions, the lib against you. We follow suit. He lace is something of a big business n self, but it would be rather incredib robber barons in industry would fa lace. Liberals and some labor gr playing smart and cagey. Their s the choice of the lesser evil, which a principle of Christian ethics.

The political nature of the Marsh in my view, makes it neither goo nor good reconstruction. Apparentl cept it, lock, stock and barrel. He lace does not; I think that Henry more on the ball than you have h

Of course what commands "re one man's mind will not in ano wonder how much of Wallace's week philosophy you have read, sa *New Republic?* I have read it co for the past year or more, and even disagree, his clear, straight-forward writing commands my respect. I man of clear ideas, forcefully put, mixed motives, and that is exactly w lace has been giving us both in his and in his speeches. He is the onl the race who can move with any s of independence. These others are ly hamstrung by special interests of

(Rev.) Clarence F
Atl

Glory To The Tradition

Your reply to Mr. Wallace is editorial. It is direct, logical and is the best expression on the lead Mr. Wallace that I have read. You sustain the tradition of Zions He you add to its glory.

Bishop R. E
Wavel

The Basis For Christian Unity

CLAIR M. COOK

"Now I beseech you, brethren, by the name of our Lord Jesus Christ, that there be no divisions among you."—I Corinthians 1:10

Background Of Corinthian Letters

ı, the gateway of commerce in Greece, was one reat cities of ancient time. "The Light of All Cicero called it. Situated 45 miles from Athens, uilt on an isthmus between the Ionian and the seas, and on a plain separating northern from Greece, as the Isthmus of Panama separates ıd South America. Because of the storms about end of the isthmus, many ships came to Corinth onian side, unloaded, and shipped again in the sea after crossing by land to the smaller port of e. And because of its strategic location on the caught the commerce of the north and the south e also. It is no wonder, then, that as the gateway foreign marine commerce and internal Greek stood as the foremost commercial city of the

ke any great commercial city, its population was litan and its outlook bound up with a worldly xury and the vices of its self-indulgence were ere. Religion, as was universally true outside of had nothing to do with morality; there were a prostitutes connected with the temple to Venus d for a woman to adopt that profession was popled to "Corinthianize" her. Such was the city to aul was writing.

vhen he first came to Corinth, came as a man good cause for discouragement. He had begun hing in Damascus, and had to be let down from in flight to escape those who were watching for ne gates. He went to Jerusalem, but did not stay ffer the fates of Stephen. He went to Tarsus for nd then to Antioch, from where the little band ians sent him out with Barnabas on his first great ry journey. He had gone to city after city, to e after synagogue, and been rejected and abused he went. "And I was with you in weakness, and nd in much trembling," he writes.

inth, rather than ceasing his activities when the e rose against him, Paul settled down to a year lf of preaching, mostly to the Gentiles. In Cornot only changed his procedure with a longer stay e intensive work, but he changed to a large demanner of his preaching, adapting it to the conf the city in which he found himself.

lippi and Thessalonica his opponents had brought re the magistrates, charging that he was inciting e to practices and beliefs contrary to Roman law: een preaching Jesus as the Messiah, the coming t in Corinth, the charges did not stick. Gallio, an governor, a brother of the famous Seneca, could find no reason to hold Paul when he was brought before him, for Paul was no longer preaching a new king and a new kingdom. "I determined," he says, "not to know anything among you, save Jesus Christ and him crucified."

This doctrine of Paul, Lyman Abbott points out in his account of Paul's life, has been misquoted, as though meaning that the only theme of Paul's instruction is never to know anything except Jesus Christ and him crucified. "What he says is," says Dr. Abbott, "I did not choose *among you* to know anything save Jesus Christ and him crucified," because he found there a city which needed that particular message: a self-indulgent city which needed self-humiliation; a city which needed not a message of future glory, angels and power in a future kingdom, being surfeited with power and glory of an earthly sort; a city whose need was for the message of a loving, forgiving, spiritual, crucified Christ who had already come.

But Paul, after the eighteen months among them, moved on to other fields, returning to the Corinthians on other occasions and writing two of his greatest letters to them. In the first part of this first letter, he lays down a principle of great importance, too often disregarded by the Christian church. "Now I beseech you, brethren," says Paul, "by the name of our Lord Jesus Christ, that there be no divisions among you."

"Let There Be No Divisions"

"Let us have unity among all Christians!" says Paul. Let us not have schisms among Christ's people, some following after Paul, some after Peter, some after Apollos, some after Christ. "Is Christ divided? Was Paul crucified for you?" Paul today would have been one of the moving spirits back of Amsterdam and the World Council of Churches. What an inspiration his words are still toward Christian unity!

For here, less than twenty-five years after the death of Jesus, was the beginning of a factionalism which has plagued the Christian church throughout all its history. Factions have arisen calling themselves after the names of other leaders since the days of those who would be followers of Peter, Apollos or Paul: in the Catholic church, the Dominicans are followers of Dominic, the Franciscans of Francis of Assisi, the Benedictines of Benedict of Mersia, the Jansenists of Jansenius, and the Jesuits of Loyola, although taking the name of Jesus. But we have also had in our Protestantism the schism of those who follow after different leaders, as in Paul's day: Lutherans and Calvinists, whose theological differences brought them into conflict even at the beginning of the Reformation; Arminians, who opposed Calvinists, and to whom the Wesleys adhered; and the multiplication of sects and factions until

there are not only the fifty-five American churches with more than 50,000 members, but 201 smaller groups within American Protestantism. "Let there be no divisions among you," indeed!

The Four Factions

What kind of groups were these factions at Corinth?

First, there was a group calling themselves after Peter. They were the conservatives. They said, "We hold to the past. No one who does not believe as our fathers did can be a Christian. You must first of all be a whole-hearted Jew, and follow the ceremonies and the laws of Moses. This new liberalism which will allow Gentiles to be Christians is a false Christianity." Obviously, their view contained an exclusiveness and a narrowness reminiscent of the Scribes and Pharisees. To these conservatives, theirs was the only gate to salvation.

The second group, who called themselves by Paul's name although he did not accept them as his own, might be called the liberals. They opposed the Judaizers, disregarded feast-days and fast-days, regulations of clean and unclean, circumcision, and the dogmas of Mosaic law. They tended also to disregard, as did the Gentile world, the moral law, throwing out those values along with their discard of ceremony. Their liberalism was too liberal; their disregard of Levitical law finished in a disregard of moral law as well.

The third group, the followers of Apollos, derived from the Alexandrian school, which sought to combine Greek and Jewish teachings into a compromise, even before the coming of Christianity. They wanted to explain the Jewish scripture in terms of Greek philosophy and to harmonize the two. This was a party of compromise, philosophic or rationalistic in their approach.

Finally, there was the party calling itself after the name of Christ, claiming direct and immediate fellowship with him. It was the "holiness party of the first century," as it has been called, discarding all traditions and recognizing only the authority of the inward witness of the faith.

Their Modern Counterparts

The results of these four approaches are still to be seen in the separate views of factions within the breadth of Christianity. They had, like the modern forms, vices and virtues within each of them; but they were not in unity within their differences because they were intolerant of one another. Each was blind to its own defects, which for that day and this alike are summed up brilliantly by Lyman Abbott in his story of the life of Paul. For the conservatives, loyalty to conscience may become a "despotic and dwarfing literalism;" for the liberals, liberty may become a "dangerous and self-indulgent license;" for the intellectuals, dogma may be confounded "with truth and creed with life;" and for the "holiness" mystic, his faith may become a "disembodied religion, incapable, because disembodied, of effective warfare in this world."

Such divisions Paul condemned in no uncertain terms. "For ye are laborers together with God." What are the differences between Christians worth in that light? asks Paul. They have no significance in his eyes. *Working together* is the thing that matters: "I planted, Apollos watered, but God gave the increase." What, then use of petty separatism?

How did Paul meet the situation with its var visions? What did he propose as the basis for unity Christians? If Paul were advising today how to unity among Methodists and Episcopalians, Co tionalists and Baptists, what would he suggest as foundation for Christian unity?

False Bases: (1) The Biblical Fallacy

First, he did not propose acceptance of the Bil foundation for ecclesiastical unity. In fact, he co have done so, because the Bible did not exist. T Testament existed, but he could not have secure on that basis, because he said over and over ag Christians were not bound by the laws of the Ol ment, which formed a large part of it. Certainly h not have united them on the basis of the New Tes as a final and complete authority, for the New Te did not exist. In fact, he was writing part of it very letter, without in the least realizing it.

Actually, it is quite fallacious to believe that the *can* be founded on the Bible, because religions ways preceded their writings. The Jewish church at least from the time of Moses, if not from Abrah its Old Testament was not complete for a thousan Likewise, the Christian church was brought into e at Pentecost, if not before—but the New Testam not completed for nearly a hundred years. "The as Dr. Abbott points out, "is the creation of the and therefore, the church cannot be founded on th The basis of the church cannot be the literature w own life has created." And yet, there are those too insist that adherence to the Bible, or even a certain literalistic adherence to it, is a valid test of Christi

(II) Ecclesiastical Structure

Second, Paul did not base unity of the church u ceptance of a certain form of ecclesiastical orgar Paul was not a believer in hierarchy; he never stre authority of Peter and the apostles; he did not req ordination of one who wished to preach the wo he claimed his own apostleship by works rather ordination. He does not suggest that the parties l differences before any ecclesiastical authority—in fa was available. In Paul's day, it was sufficient Christian, without joining any formalized group believed in bishops or which said, "The local co tion is autonomous." What mattered was not o tion, but Christianity.

(III) The Sacramental Basis

Nor did Paul try to base unity on a common the sacraments. He does not mention the Lord's su all in this connection, and his mention of baptism to rejoice that he had laid no emphasis upon it early church, indeed, any Christian could perfo tism; it was not a sign of membership in an orga but a symbol of acceptance of the Christian way Paul would most emphatically reject any notion t tism must be by one form rather than another as

ristian unity, as he would reject any sacramen-
oach to the problem.

(IV) The Creedal Impossibility

ainly Paul did not attempt to unite the factions
ling agreement on a common philosophy of re-
n a way of belief or a creed. Creeds are even
the Bible; the child rather than the creator, of
. If unity had to wait upon creeds, unity would
impossible before the third or fourth century,
were none before that date. And when creeds
formed, they were tailored to keep out certain
her than for the purpose of binding the church
The Nicene Creed was formed expressly to ex-
ns in theology; the Heidelberg catechism sought
t Romanists; the Westminister Confession elimi-
ninians; and the Creed of Pius IV was made to
otestants. Paul makes it clear that philosophical
of religious truth are no basis for Christian
ey are "wisdom" to him, rational truth, which
essarily spiritual truth.

Basis: Co-operation In Christian Activity

es propose, however, that the church should all
harmony, not divided among itself. His remedy
ianism is very simple, his test for Christianity
ate in its application. Dr. Abbott expresses it this
-operation in Christian activity is Paul's remedy
and sectarianism in the church of Christ." He
th the Corinthians to "all speak the same thing,
there be no schisms among you, but that ye be
perfectly united in the same mind and in the same purpose." And he pleads with them and with all Christians of his day and of ours to join in co-operative Christian activity. That is the only remedy for the divisive spirit whenever it appears among us; if Christianity is not co-operation in action, then what can we expect of the world save war and strife and feudings one with another?

That Paul's remedy of co-operation in Christian activity works, is seen in many modern co-operative experiments within the life of the church: the co-operation on foreign mission fields; the national and world co-operation of Christian youth in their interdenominational organizations; the working together of 23 denominations in the International Council of Religious Education; the co-operation of the forty denominations comprising the Federal Council of Churches of Christ in America; and just now the attention of the Christian world is focused upon Amsterdam, where on August 22nd ten years of preparatory work will be climaxed in the initial meeting of the constituting body to form the World Council of Churches. Here, the Protestant churches in various forms—the Eastern Orthodox communions, the national "younger" churches of our traditional missionary concern,—will all establish what Paul sought on the very basis on which Paul sought it: not by insisting on a common view of the Bible, nor a common ecclesiastical structure, nor a common view of the sacraments, nor adherance to a creed—but by *co-operation in Christian activity,* which remains still the soundest basis for our Christian unity.

Why And How To Get Church Publicity

GEORGE C. DWORSHAK

y when evil in so many guises plagues the world,
ssary that the church have maximum effective-
inning adherents to the Christian code. One way
e this greater effectiveness is by a more compre-
se of publicity. It must go far beyond the Satur-
ch column notice; the occasional quote on a ser-
the list of new officers of the church society.

also should be stories that interpret church life
personality-creating; that recognize and revitalize
vorkers doing the organizational jobs; that hold
dramatic effectiveness the patterns of good Chris-
g.

ong that an individual receive public recognition
ving as an active church member? Just as pub-
an habitual drunkard tends to pin him more than
at role, so does public recognition for a person
umanity tend to reinforce him in that work.
is is done, there must be careful regard for the
etween a dignified presentation and something
audlin.

rs should watch for dramatic incidents that show
-motivated people achieving notable results. Here
rn: a couple motoring northward from Florida
a youth, treated him pleasantly, bought him a
couple of weeks later, he wrote that when he
heir car, he had intended to rob them and take
their car, but their kindness had altered his intentions. These incidents can be used locally in the press and in broadcasts, and more extensive material covering careers should be made available to film writers, for this is how such movies as "Boys' Town" come into existence.

When there are important events in the church, it might be well to furnish copy to the press for use before and after, rather than taking the chance that the newspaper will find it possible to send a reporter. When clergy are invited by the press to provide a 150-250 word condensation of an address they, barring some other pressing obligations, should do that instead of unloading the entire manuscript upon some reporter's desk. Because the full text would represent to the newswriter a cumbersome task, he may dump it into a basket or, if he does skim through it, he may make an at-random choice of paragraphs.

It would count very decidedly in terms of results if seminaries gave students much more extensive training in use of publicity and if seminars on these techniques were held for clergy holding pastorates.

Commercial companies are spending increasingly large amounts to convert people to their products. Churches, however, still have to learn how to make full use of channels which are open to them mostly without charge. When they do learn, the Christian pattern will become known to many people and living will become much better.

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The World On August 22

Every Christian Church in America should join in the hourly bell-ringing on Sunday, August 22nd, to remind the people to pray that the Amsterdam Assembly of The World Council of Churches may "mark the rebirth of the Christian faith." Surely matters like summer vacations ought not have any power of interference with the devotion of Christians on this most important day. With a war threatened and with materialism riding high, the people called Christian have an opportunity to unitedly make August 22nd a day long to be felt in world history.

The latest bulletin from the World Council of Churches office in New York indicates that only 4,000 churches have said that they would ring their bells each hour on August 22nd. This, we hope, will mean that the rest of the American churches have failed to register but intend to join the movement. Any church whose bell is silent on August 22nd will symbolize death to the outside world; churches whose bells ring on August 22nd will symbolize faith and hope for the rebirth of Christianity to the outside world.

It would be an act of significance if laymen would take this day to share in the responsibility of ringing the church bell. If every church would make adequate preparations for the day by having a suggested prayer in the hands of each parishioner with the understanding that every hour when the bell rings the entire parish would be praying that prayer, then we have a right to expect that something profound would take place in the hearts of local churches and throughout the world. Moreover the non-church wo know that something was happening if eac August 22nd the church bells were heard.

525 Americans will be at Amsterdam re the churches of this country. This is the larg tion of Americans ever to attend an ecumen ing abroad. Our representatives include the leaders of Protestantism. They have all bee for months on various study groups prepari Amsterdam meeting. They have all had a d ual motivation and should feel the prayers plete confidence of the churches they repres sessions before them.

The Dixicrats

It was reassuring to see that in the midst o ened rebellion, the Democratic party final clude a strong civil rights program in its p form. The few delegates who walked out o vention were not at all impressive and the " offer a lame apologia for their racism and i which they try to hide under a vague phras ing "state's rights."

In our American concept of democracy be no place for sectionalism. Racism, the So say, has been encouraged by the smug attit Northerners. This may be partially true b the past few years the North has had some riots and has found itself unable to cope with tions with much ease or grace. Anti-Semiti as bad in Boston and in New York as th against Negroes is in many Southern cities not end racism by putting pressure on sore acting as though the local problem is solv because it appears in some other section. C must be guaranteed for all people in our there will be civil rights for none. A fair em practices act is essential if tensions are to be prejudices removed.

It is absurd for the so-called "Dixicrats" that state's rights should supercede civil r cannot allow state lines to upset the demo ance anymore than we can tolerate a retur tionist nationalism to upset the balance of U tions.

The fact which brings all of us to our se ever, is the clear indication of deterioriati democracy which this Southern revolt in must honestly face the fact that all is not w the family of the United States. When the

n marched out of the Philadelphia meeting, a Confederate flag, Americans were To churchmen it was a blow because they hat the peace of the children of God was d by those who believe that one group of as a priority over another group.

a shock to churchmen because the church g way to go before it can say that it has over- own sectionalism and racism. Methodists nit that their church is still busy apologizing gregation of Negroes. The cause of human as not been lost, but as it is threatened, it is tainly clear that the Christian basis for peace ty must be lifted up in our thinking. It might to have a few of our old sermons about the rearranged and applied to our domestic

Seventy-Five Years In Mexico

August 3rd to the 8th The Methodist Church co will celebrate the diamond jubilee of the of Methodism into that land. New England- pleased that the chief guest of honor for the will be Miss Clementina Butler of Boston. ler is the daughter of the famous Dr. William vho, in 1873 along with Bishop John Keener, our Methodist work in Mexico.

l hundred Methodists from this country are to attend the celebration in Mexico City ill be presided over by Bishop Eleazer Guerra, the Mexican church. The special festivities held in the famous old Trinity Methodist in Mexico City. This beautiful church which chased by Dr. Butler seventy-five years ago recently renovated and now ranks as one of st beautiful Protestant churches in South .

Mexican Methodism was originally estab- a missionary project of the former Methodist l Church and Methodist Episcopal Church, t is now completely autonomous and is an lent denomination. Representatives of the Methodist Church attended the Ecumenical nce of World Methodism at Springfield last Bishop Guerra was here in Boston last April ernal delegate to the General Conference of hodist Church.

ies with Mexico are strong. Protestant per- in that country has made the growth of the difficult, but conditions have improved and will continue to improve with the leadership of men like Bishop Guerra. All American Methodists send their greetings to their fellow churchmen in Mexico on this happy occasion and pray that the work which they have done so nobly will continue from strength to strength!

Congress Has Met Again

It is hard to tell whether Mr. Truman called Congress to meet this week because of political reasons, or whether he and the leaders who advise him are really sincere in their desire to have legislation passed which is essential to national security. It is certainly true that when Congress adjourned in order to get to the Republican and Democratic Party conventions, it had much unfinished business before it.

First off, a filibuster is threatened against any attempt to enact the civil rights program. It is doubtful, therefore, if this tremendously important piece of legislation can be passed at this special session. With Republicans, Democrats, Dixicrats, and Progressives looking for votes it is reasonable to assume that this Congress will devote much time to oratory on the subject and will not get around to specific legislation.

In view of the fact that Governor Dewey has said that the Displaced Persons Act must be made more flexible and less restrictive, and in view of Mr. Truman's previously announced disappointment in the present bill, it is reasonable to expect that some improvement might be expected in this important piece of legislation. Many senators and congressmen have said that the only reason they voted for the measure which passed was because Congress was about to adjourn and they felt that at least something should be done for displaced persons wanting to come to this country. Churchmen most certainly ought to speak up on this question at once so that an improvement can be made and the rigid—almost impossible—restrictions be removed.

With the Draft Act already passed, it is doubtful if the militarists will attempt to pass UMT, although the ground has been carefully prepared for the passage of that kind of legislation. The nation is in a war mood and with a few more arrests of local communists, more play-up of the China situation and the Berlin crisis, it is reasonable to assume that some attempt will be made to capitalize on public hysteria. It is enough to say that alert churchmen will be on guard;—this could be a dangerous session of Congress.

You Can't Put It On A Postage Stamp

ALEXANDER CARMICHEL

You can't adequately put it on a postage stamp—the record of our war chaplains, but you can put that record in the program of a living church. The S. S. Dorchester Chaplain's Memorial Stamp is a fine gesture of tribute to our fighting men of faith, but futile unless we back it with the living tribute of meeting its challenge.

For 173 years, since George Washington commissioned the first chaplain on July 29, 1775, clergymen have under all conceivable circumstances been attempting to bring God to men in uniform. Sometimes they have been heroic, but more often they have been creative. It is of this creativity rather than heroism that they would have us think on their anniversary. Already much has been printed of the fatalities, wounds, heroic deeds, citations and awards. Already the verbosity of patriotic sentimentalism has made them part of our national tradition. The greatest story for the contemporary church may be found not in these but in the record of men applying the eternal verities of a Heavenly Father to new and unpredictable situations with experimental creativity and originality.

Rather than sentiment upon this, the Chaplain's Corps' 173rd birthday, let us do them the living honor of considering some of the conclusions of their creative program. They have some urgent suggestions for the living creative civilian church.

The chaplain with his field desk, his folding organ, his tent, flag, portable typewriter, his knap sack, has once again graphically reminded us that a vital, world saving, soul saving religion must get out of the stuffy confines of the professional office and imprisonment in the cleric's appointment book. It is on the streets of life where men are living and working that we have the greatest opportunity to help them. On this 173rd birthday of the Chaplain's Corps, let us look at their record of creative activity and see once again "faith in flesh" walking with men along the beaches (only this time not Galilee, but the beaches of Okinawa and Normandy), let us see once again men of faith riding the wave and war treacherous waters and speaking of calm peace—poise—let us see once again men of faith in the dusk of a Gethsemane of the night before death. Let us once again realize that as far as the majority is concerned, saving souls is a matter of the streets, not of the quiet, well-appointed austerity of the church. It was Jesus' steps along the highways that brought souls into the temple of God.

Lay and clergy alike go out to call on the unchurched. Upon whom do we choose to call? Usually those whom we hear have church backgrounds or sympathetic men of dormant interest. What about the others? What happens to them? Well, that is a different story. We look uncomfortable and pious, excuse ourselves by condemning "the ways of the world" and pass them by because some neighbor or church member has intimated they would not be interested. "Don't bother with the Clarks, they live a fast life, loud parties, much noise, drink, swear." No, don't bother, they would not be interested and besides: get an argument that would prick the bubble o tical protection built around us by people who we. But who says the Clarks are not intereste desperately, passionately interested in having save them from their futility? Who knows w them to drunkenness? Who knows the utter de of the grey tongue coated mornings after the nig Who knows the block to their married happine honest, it is not, in most cases, that the Clarks terested, it is that we are afraid to get in a posit someone's life questions prick the safety of ou tical bubble and force us to stand there man putting our faith against his, doubting, scoffin

Our Lord, was above all, a man standing realist abundant faith and self sacrifice, face to face wi along the road. By His understanding love t hope, in His faith they were made whole and in ence, the way of life.

There are many other places where chaplain's and original program born of necessity points t progress in the Christian church. Let me me one, and that on the front line of Protestant thin days. All of the churches from top councils to communicants, are considering the possibilities unity. On every hand we hear proclamations, addresses, joint commissions, proposed program cedures, and well phrased though sometimes tures of unity among denominations. The mind, conversations, and press are literally bur the matter of unity. Although careful and caut ning is necessary, actual living experimentati realm of unity of inter-denominational co-op imperative. The chaplains, of necessity, built an program of Christian churchmanship on an int inational basis. One positive fact can discredit a theory and dispel doubt.

If we would really do the chaplains honor on niversary, we must give careful and honest at their record in this vital matter of church un paid the sacrifice of being trail blazers. We ca profit by their experience. Look at that unified It by no means always went smoothly. There backs, mistakes, individual revolts, discourage above these the program of inter-denomination ant unity was accomplished.

The Protestant Christians got along togethe very fact in itself is of surprising importance think back to the little towns all over the cou which they came; little towns of tiny popula many churches. They not only got along, but ened their faith because they were forced to cu the ecclesiastical debris of insignificant surface the fundamental fact of our Christian faith. Th through their experience of unity that the ch foundation is Jesus Christ, Our Lord.

periment in unity, I believe, not only strength-
worship by deepening it, but enlivened it by the
nd freshness that came from sharing of worship,
d emphases. Over and above this came an in-
onviction that the Christian church can become
id in that unity have the power to make of our
eoples one united world. The grass root experi-
e army chapels brings the affirmation of flesh and blood to the proclamations of the church councils. Their victories command us to "launch out into the deep." If under the conditions of war, unity could be a reality, then surely we who rally around the Prince of Peace can come together in times when peace is at least a possibility.

No, you can't put the record of our appreciation of the Chaplain's Corps on a postage stamp, but we can put it in the living programs of our Christian churches.

A Christian Paradox

DONALD A. OTTINGER

: the most repeated criticisms of the Bible has
t it contradicts itself. And, of course, if one is
hunt for such contradictions, the criticism can
validated. However, that is only true if one is a
ralist. If one goes no further than the surface of
: is easily possible to place one statement over
nother in complete opposition. But no writer ever
to have every word taken literally, especially if his
vere in the realm of ideas and ideals, ambitions
ms, or emotions and feelings. The Bible is not
ook of words; it is a book of thoughts; and one
vays search beneath the surface.

ion is drawn to two verses of scripture that seem
ametrically opposed to each other; and strangely
two verses from the same author.

:18a — No man hath seen God at any time.
4:9b — He that hath seen me hath seen the Father.
: verse is one that comes to us substantiated by tra-
As far back as the Book of Exodus, Ex. 33:20,
ecorded that no one could look upon the face of
l live. Men stood in complete awe of the Creator.
ose for an instant that God's creatures could ever
His presence was sacrilege. Men bowed or pros-
emselves in prayer. Only those who were especial-
red for the task could ever enter into the Holy of
he heart of the temple of worship. It was not so
superstitious fear of death, as it was a deep hu-
nd a recognition of God's eternal greatness.

e whole Christian perspective is different. We be-
t Christ came into the world for the sole purpose
ing God to us. It was Jesus' mission to reveal to
l his loving heavenly Father. And thus it is
the eyes of Christ that we do see God. He has
s that we can see God where we will—if we will.
ps the most easily recognized place to see God is
re. Certainly that is what Jesus was thinking of
: pointed to the birds of the air and the lilies of the

vorld is a wonderful place. It can become a hor-
estructive beast, as when storms rage, or when
s belch forth their liquid fire, or when great tidal
ddenly cover the land. And one is impressed then
great power of Him who makes such things pos-
ut it can become such a thing of beauty and gentle-
o. The fragrance of flowers, the color of the sea
sky, the sound of birds and animals, the silent
ment of growing things; and one feels the kindly care of Him who makes all things and watches over them.

It is possible to see God in man. Jesus drew little children to him and said that all men ought to own such simplicity of character. How can anyone look upon the face of a child and not be aware of the Great Artist who gave it that expression of pure joy! And Jesus found God in adults, too, for it was the godliness of men that he was ever drawing out. The beauty of character he found buried deep in the soul of the Magdalene. The strong, lifting power that he drew from amidst the confusion of the common Peter.

We can see God in those about us every day. There is no mother love but that is a reflection of God's love. There is no fond hand clasp of understanding friend but that has in it the strength of God himself. Man sometimes seems a blind, self-torturing creature, but his heart is filled with kindness too. He shares his food and clothes with his neighbors near and far. He is on a never ending search for truth, which he tells and re-tells his fellow men in an attempt to strengthen them.

Organized religion has frequently become so involved as to lose its identity. Many times we are led to recognize that one might as well belong to the Royal Order of Dodos or the Friendly Tuesday Afternoon Club as to hold his church membership. Tragically, church membership can mean as little as that. It ranges all the way from a name on a book, without any sense of duty or responsibility, to an involvement in the social or financial program whose monotony is broken only by a semi-annual quarrel. But that is not really the church. The church is for worship.

When the early worshippers of Jehovah brought their sacrifices and burned them upon the sacred altars, they were filled with a consciousness of the Divine Presence. When we enter the House of God, we can, if we will, see Him there.

All this brings us back exactly to where we began. Whether it be at the altar, through our closest friend, or in the flowers from our garden that we come to know God's presence, it is because we have seen God in Christ. Jesus Christ came into the world to reveal to men his heavenly Father. And ever since, men have looked at Christ and have known what God is like. A single sparrow does not fall, but God knows. God places his hand of blessing upon every child and every man, and points the way to abundant living. God's heart breaks for the sins of men, and He calls them to join Him at the Cross. Thus men see God. And it is good.

PERSONS

The appointment of the Rev. George Brinkmann Ehlhardt to the newly created position of registrar and librarian of the Duke University Divinity School was announced by Dr. Harold A. Bosley, dean of the Divinity School. The registrar is chiefly concerned with recruiting students, conducting correspondence, handling registration and records, and assisting Dean Bosley with such matters as alumni relations. The post of registrar has not been filled for some years, and the combined position of librarian and registrar has just been created.

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston station WORL (950) for the period, Monday, August 2nd, through Friday, August 13th, at 8:10 a. m.

August 2—Dr. Wesley G. Huber, ex, secy., Evan. Ass'n. of New England.

August 3—The Rev. J. Edwin Lacount, director, Noyes Work Experience Program at Morgan Memorial.

August 4—Cooke and Wokapa Camp Visitation from South Athol.

August 5—Mr. Clintice L. Cowan, business manager of Morgan Memorial.

August 6—The Rev. Charles W. Fisher, secy. of Public Relations at Morgan Memorial.

August 9—The Rev. Henry I. Bailey, Boston Street Methodist Church, Lynn.

August 10—The Rev. J. Y. Jackson, United Presbyterian Church, Unity, Penn.

August 11—The Rev. Herbert F. Quimby, member of the New Hampshire Conference.

August 12—The Rev. William H. Hobbs, Methodist Church, Charlton.

August 13—The Rev. J. Rex Shepler, St. Luke's Methodist Church, Lynn.

The Rev. Earl Cranston, professor of religion at Dartmouth College and a member of the New Hampshire Conference is the author of a Learning for Life Series course appearing in the July *Adult Student,* under the title "America's New World Leadership." Lesson topics in this course are: The Pioneer Spirit in America, Spiritual Choices and Decisive Minorities, Broadening America's Religious Heritage, America's Moral Commitments.

Dr. Carl S. Bell, of Seattle, Wash., for thirty years a missionary and educator in La Paz, Bolivia, where he has been head of the famed American Institute, has been awarded the Order of the Condor, one of the nation's highest decorations, in appreciation of his service to education. The American Institute was founded by The Methodist Church and carried on by it until 1943 when it was nationalized by Bolivia. Now it is being returned to the church. The institute has an enrollment of 1,035 today—three times that of 1940. The students are from Spanish and Indian-Spanish families.

Bishop Lewis O. Hartman addresses the Jurisdictional Conference. Seated in back of him are Bishops Wicke, Straughn, Welch and Hughes.

Mr. and Mrs. Roy M. Tippett of Longmeadow, Springfield, Mass. announce the engagement of their daughter Jane White Tippett to Mr. Max Holt Andrews, son of Mrs. Andrews and the late Rev. Zebedee Andrews of Randolph and Gardiner, Maine. Miss Tippett is a graduate of American International College, and is now employed as a statistical analyst by the Eastern States Farmer Exchange. She is a member of Alpha Iota Gamma sorority. Mr. Andrews is a graduate of Springfield College and will receive his masters degree there in August. Recently he was appointed to the faculty of the University of Connecticut Extension in Hartford as athletic coach and English instructor. The wedding will take place August 21st at 4 p. m. at the Community Church on the green in Longmeadow, Springfield.

The Rev. Ernest Lyman Mills, minister of Oak Sq. Methodist Church in Brighton, Mass., will be the preacher on Sunday morning, Aug. 15th at Trinity Union Methodist Church, Providence, R. I.

The Rev. C. D. Wentworth, superintendent of the Augusta District of the Maine Conference, is now living in the recently purchased district parsonage at 325 State St., Augusta.

The Rev. C. Homer Ginns, superintendent of the Providence District of the New England Southern Conference, will preach at Centre Methodist Church in Malden, Mass., on Sunday, Aug. 1st. Mr. Ginns grew up in the Malden church where his parents, Mr. and Mrs. Josiah Ginns are active members, his father being clerk of the quarterly conference.

The eighty-ninth annual session of the Summer Assembly and Christian Service Institute will be held from July 25th to August 1st at the Camp Ground, Conn. Among those taking part in of the week will be Dr. Orville superintendent of the Norwich D William E. Lowther, Congregatio Essex, Mass.; Dr. Maurice E. Ba gregational Church, Amherst, N Margaret I. W. Hermiston, missi India; the editor of ZIONS HERAL Joseph M. Harrell, Methodist Chu ham, Mass. Dr. Harrell is also p the association and Dr. Crain is dent.

Western Jurisdictional Conference

Three new bishops were elec fourth episcopal area was created a ern Jurisdictional Conference, held Wash., July 7-11. Bishop Glenn Ra lips, elected on the second ballot, pastor of the First Church, Hollyw In the case of Bishop Gerald Ke conference went outside its boun elected the pastor of St. Paul's Ch coln, Neb., in the South Central J on the thirteenth ballot. Bishop Tippett, of First Church, Los An elected on the seventeenth ballot.

San Francisco was named as episcopal area, composed of the Nevada Conference, the Californi and the Pacific Japanese Provision ences, and Bishop Tippett was assi supervision. Bishop James C. Baker of the Council of Bishops, is in the Los Angeles Area, comprising ern California-Arizona Conference, American Provisional Conference Hawaii Mission. Bishop Phillips go ver, Colo., and Bishop Kennedy to Ore.

The conference created a Ju Board of Temperance and discon Jurisdictional Council, which was in 1944 to bring in studies of mi guage work, educational institu episcopal supervision. Any further the council was left in the hands lege of Bishops and the secretary urer of the conference.

Bishop Paul E. Martin of Little R represented the Council of Bisho Seattle meeting, and Dr. W. Vern ton, executive secretary for church presented the work of the Division Missions and Church Extension. Smith, editor of the *Christian Adv* an address on "The United States Age."

A service of recognition was hel op W. E. Mammaker on his retire the active ranks, and the confe tribute to Bishop Francis J. McCo came out of retirement to serve th Area following the death of Bisho Baxter in 1947.

Dr. Ralph Winfield Decker, registrar and professor of New Testament Literature at Boston University School of Theology will be the speaker next Sunday morning at Harvard Epworth Methodist Church in Cambridge. Dr. Decker received his education at Wesleyan and Boston Universities and also studied at the University of Berlin. He is an ordained minister of The Methodist Church with experience in the pastorate and in religious education. He is a member of the Society of Biblical Literature and Exegesis, and the National Association of Bible Instructors.

The Empire Grove Camp Meeting which is now in session at East Poland, Maine is planning the following program for their closing day, Sunday, August 1st. The morning worship sermon at 10:30 will be delivered by the Rev. Chauncey D. Wentworth, superintendent of the Augusta District. Bishop John Wesley Lord of the Boston Area will speak at the 2:30 service, which will be followed by a reception for him at 4 p. m. In the evening, there will be a sing at 7 followed by a service at 7:30 at which the Rev. Cymbriid Hughes will deliver the sermon.

North Central Jurisdiction

Mary James Duner

INDIANAPOLIS, IND. — Historic Roberts Park Methodist Church, the seat of Methodism here, was the setting for the third quadrennial North Central Jurisdictional Conference which, during the days of July 7-11, elected four bishops to fill the vacancies in this Jurisdiction's College of Bishops.

The conference was preceded by a banquet on the evening of July 6, in the beautiful Scottish Rites Cathedral, when the 360 delegates, equally divided between clergy and laity, were royally entertained in this city which is known as the doorway to "Southern hospitality."

The Rev. Richard C. Raines, pastor of Hennepin Avenue Church, Minneapolis, was elected on the second ballot, receiving 253 votes, which exceeded the 231 necessary for election. The Rev. Marshall R. Reed of Detroit, pastor of Nardin Park Church, was elected on the fourth ballot, receiving 238 votes; 233 were needed for election. The next 10 ballots showed votes for the various "favorite sons" fluctuating to surprising degrees, but all considerably short of the number necessary for election. The Rev. H. Clifford Northcott of Champaign, Ill., pastor of First Church there, was elected on the 15th ballot. He received 245 votes which was 10 above the number needed for election. And on the 22nd ballot the weary delegates unanimously elected Dr. Hazen Werner of Drew Theological Seminary to the episcopacy.

Born December 23, 1898, at Independence, Ia., Bishop Raines was educated at Cornell College, Boston University School of Theology, Oxford University and the University of Maine. He was ordained in 1926, and served pastorates in Massachusetts and Rhode Island before going to the Hennepin Avenue Church in 1930. He is a trustee of Cornell College, Hamline University and the Wesley Foundation at the University of Minnesota. Bishop Raines is the originator of the Universiity of Life program, and has contributed sermons to "Great Sermons by Young Preachers" (1930), and "American Pulpit Series" (1945). Mrs. Raines is the former Lucille Arnold. The Raines have four children, three sons and one daughter.

A native of Michigan, Bishop Reed was born September 15, 1891. He served four pastorates in his home state before going to Nardin Park Church in 1934. Educated at Albion College, Garrett Biblical Institute and Drew Theological Seminary, Bishop Reed holds doctor of divinity degrees from Albion and Garrett. He has been a member of all General Conferences since 1932, and of the Uniting Conference. He also has been a member of the board of ministerial training of the Detroit Conference, the Children's Home Society and the Chelsea Home for the Aged. Bishop and Mrs. Reed, who is the former Mary Esther Kirkendall, have three daughters.

Bishop Northcott, who has been at First Church since 1928, was ordained in 1919. His previous pastorates were at Elsdon Parkside and Oak Park, Ill. During World War I he was a chaplain in the United States Army. The 57 year old Bishop is a graduate of Northwestern University and Garrett Biblical Institute. He holds doctor of divinity degrees from Garrett and Illinois Wesleyan University. He is a trustee of Northwestern University and a member of the executive commission of the Illinois Church Council. Married to the former Florence M. Engle, the Northcotts have one daughter, Marion Louise.

A professor at Drew Theological Seminary since 1945, Bishop Werner held pastorates prior to that time at Dayton, O., and Detroit and Flint, Mich. He was educated at Albion College, Columbia University and Drew Theological Seminary. He holds doctor of divinity degrees from Albion and Ohio Wesleyan University. In Detroit Bishop Werner developed a Personal Trouble Clinic in collaboration with a psychiatrist, Police Department, Public Health Department and other public agencies. His latest book, "Real Living Takes Time," and "And We Are Whole Again," are based on his experience in this work. The 53 year old bishop is a member of the Committee on Evangelism and contributed articles to the *New Life Magazine*. Bishop and Mrs. Werner, the former Catherine Stewart, have two children.

Four vacancies in the episcopacy were created by the retirement of Bishop Titus Lowe of Indianapolis; Bishop H. Lester Smith of Columbus, O.; Bishop Raymond J. Wade of Detroit, Mich., and the death a year and one-half ago of Bishop Schuyler E. Garth of Madison, Wis. Bishop Edwin Holt Hughes came out of retirement to serve the Wisconsin Area.

Assignment of the new bishops and reassignment of the effective bishops is as follows: Indiana Area, Bishop Raines; Detroit Area, Bishop Reed; Ohio Area, Bishop Werner; Wisconsin Area, Bishop Northcott; Chicago Area, Bishop J. Ralph Magee; St. Paul Area, Bishop Ralph S. Cushman, and Des Moines Area, Bishop Charles W. Brasharea. Bishop Edwin F. Lee, in foreign service in the Philippine Islands and Malayasia for many years was retired because of poor health. Ill in the Methodist hospital in Indianapolis, he was unable to attend the conference.

By conference action, the Upper Iowa Conference and Northwest Iowa Conference were merged into the North Iowa Conference. This and the Iowa-Des Moines Conference now comprise the Des Moines Area. Adoption of the recommendation of the Committee on Episcopacy has changed the name of the Indianapolis Area to the Indiana Area. The new Minnesota Conference includes the former Northern Minnesota Conference.

Dr. Aubrey S. Moore chairmaned the Committee on Entertainment and Expense. Bishop Lowe was honorary chairman of the local committee on arrangements, and Dr. John G. Benson the general chairman. The Rev. Amos L. Boren is pastor of the host church.

Social Action Conference

Under the sponsorship of the General Board of Education of The Methodist Church, several groups in the New England Conference are planning for a Social Action Conference, to be held Oct. 29th and 30th. Among the local groups participating will be Board of Education, the Commission on Social Ethics and World Peace, the Woman's Society of Christian Service.

The topic selected for the conference is, "The Christian As World Citizen," and competent resource leaders are being secured to guide the thinking of those who attend in understanding the critical situation in international relations.

The Rev. Clarence F. Avey, pastor of the Starrett Memorial Church, Athol, Mass. has been chosen to act as general chairman. Other members of the committee are: the Rev. Emory S. Bucke, Mrs. William S. Brumby, the Rev. Tyler Thompson, the Rev. Robert E. Bergmark, the Rev. John E. Collier, the Rev. Arthur Hopkinson, The Rev. Francis Wilson, Mrs. Charles McRae. Miss Edith Jordan, executive secretary of the Board of Education, is in charge of promotion.

The intention is to secure a picked group from the churches of the conference, and pastors have been asked to nominate delegates to the meeting. Inquiries are invited and may be sent to Edith M. Jordan, 199 Salem Street, Wakefield.

What's New In The Bible?

CHARLES M. McCONNELL

International Uniform Lesson for August 8.

EBED-MELECH, THE ETHIOPIAN. JEREMIAH 38:7-13; 39:15-18.

Breaking through Caste and Color To Serve

Let us get our castes and colors straight in this study of heroic action. Jeremiah was a Jewish prophet. Ebed-melech was an Ethiopian eunuch, attached to the king's court. Prophet, court attendant, and king figured in this episode which reflects credit upon all involved.

Briefly stated the story is this. The courageous Jewish prophet Jeremiah was shut up in a prison, rightly called a dungeon, and was starving. Ebed-melech, an Ethiopian eunuch, saw the prophet's danger and went to the king and pleaded for Jeremiah's life. Strangely enough the king told the eunuch to take thirty men and release Jeremiah. The eunuch and his thirty helpers rigged up a rope with "old cast clouts and rotten rags" to put under Jeremiah's armpits and they hoisted him out of the dungeon. "And Jeremiah remained in the court of the prison."

Jeremiah had a friend in Ebed-melech who came out of nowhere to rescue him. He apparently had no reason to rescue Jeremiah. As far as we know Ebed-melech had not known Jeremiah before he was cast into prison for his blunt and uncompromising prophecies. But through the grapevine around the royal court it was reported that a good man was starving to death under the king's house in a dungeon. This was too much for an honest, humane servant of the king to take without a protest. So Ebed-melech followed his humane instincts and went to the king and pleaded for the release of Jeremiah.

The king told the eunuch to take thirty men and drag the prophet out of the dungeon. There are some thrilling things about this story but none more so than the courage of the king's servant, breaking through the wall of color and caste to serve a Jewish prophet on what looked like purely humane grounds.

More Than A Humane Act

On the basis of just sheer relief of suffering and saving thereby a human life the act of Ebed-melech was something to put down to the vast credit of mankind. Basically people are not mean and low and devilish. Now and then some wolfish person appears in society but we are made of such stuff that we cannot sit by and sanction the punishment of good, heroic, Godly men who have spoken their mind and thereby suffer. Ebed-melech did not accept this injustice without protest. He went to the king, in whose employ he was, and pleaded for the life of Jeremiah. And he was wise enough to put his appeal on the basis of humanity. To the credit of the king it may be said that he was moved by the appeal of the eunuch and released Jeremiah.

It would be well for us to remember that one of the first considerations in human service is downright suffering and need. There was no good purpose served by shutting a prophet up in a dungeon for speaking courageous words. Even a king should know that much.

But Jeremiah was a prophet who was not prison. He had a message to give and he gave he was released from the dungeon he got wo eunuch to deliver a prophetic message in the na Lord. Ebed-melech became the messenger of "" of Hosts, the God of Israel."

Protecting Free Speech

Both Jeremiah and Ebed-melech would be su anyone rated them as staunch defenders of fr speech. We are sorely in need of some people speak the words of the Lord in the proper pla And there are no improper places to speak the God.

We are fast losing our freedom of speech an fact is that we allow our liberty to vanish witho word of protest. The First Amendment to the tion reads, in part, "Congress shall make no la ing the freedom of speech." What is the valid doctrine concerning the freedom of speech? Wh Any well governed society does, and must, pro tain kinds of speaking. But what forms of speech prohibited? That is the question we must face an quickly or the right to speak will vanish. To say hope it will rain on a certain day might be ques the Sunday school picnic committee planning fo on that day. For saying that you might be a making a seditious and subversive, not to say blas utterance. For is not a Sunday school picnic a American custom? Is not the voicing of a desire on the picnic day really aimed at the very hea ligion? And is not one who utters such a harsh desire unfit to have children? You might ever F.B.I. or the Congressional Committee on Un- Activities to investigate such a blasphemer. Le mistaken, may we state that many of the utteran as subversive and incendiary and un-American a foolish as we have tried to make the picnic opinion look.

Unless the people of the United States or a country have faced squarely and fairly and with every thing that can be said in favor of their in or their form of government and everything th said against them they are not fit to govern then

The unabridged and free public discussion policy is the rock upon which this government st

The king could not stand for a discussion of h of his government so he threw Jeremiah into a Ebed-melech was converted to Jeremiah's caus cruelty of the king, got Jeremiah out, broadc words, joined his cause and in the end free sp furthered. And so it always is when freedom of prohibited. The ones who prohibit the freedom heaviest losers.

Secular Catastrophe On The Terrestrial Road

PAUL F. DOUGLASS

Russians broke the seventeen-month siege l at the Battle of Schlusselburg, a new force ld history to disturb our pleasant life. Soviet red Teutonic man. The result of the intrusion Soviet man into history raised a political ques- shall society be organized? It also raised an iestion: Who shall own the means of produc- her raised a moral question: What shall be the nan to man? It finally raised a religious ques- shall be the relation of man to God?

fundamental questions. They require funda- ers. For us the answers are bound up together e question: What shall Christian man do in secular catastrophe on the terrestrial road?

ary continues as an experience of deepening lligence, which by the conquest of distance rth a neighborhood, has at the same time made slaughterhouse.

ce describes the struggle between intellectu- gery and animalized civilization in the First Atomic Fission:

ve in the Atom, Power Almighty, Substance n and Earth, once and forever divisible, first ak Ridge, as prophesied by St. Einstein, then over Hiroshima in the form of a bomb, kill- ons, still to be split over the whole world, may bring the atomic Kingdom of Heaven or come to judge mankind obsolete. I be- Uranium, Plutonium and the Cyclatron; the ion of Scientists; the corruption of the body; vity of all mind and matter, world with an n."

quest of distance multiplying the area of the ef- of weapons for human annihilation is compar- to the difference between an oyster and an ated on a four-foot globe. Man, who until our ived life circumscribed within less than 1 1-10,- per cent of the earth's surface, now lives in a od embracing for each individual millions of s.

graphic widening of the potential space of hu- borhood once awakened Christians to recog- ohn Wesley the world as a parish. Now the old verb is more appropriate: "All people are your erefore expect trouble from them."

ce the terrain of Christian action, is now space unters of competitive garrison states in a world uman process of communication has come to e humane process of information, negotiation, and co-operation, of conviction, decision, and ction has been replaced by the folkways of in the frightened world. Modern man sur- by:

1. Insulation — enveloping nationalisms in armor that will conduct currents of thought or feeling.
2. Fortification — finding security behind impregnable national defenses.
3. Mobilization — organizing human force to strike ultimate punitive blows with ultimate weapons.
4. Interpenetration — continuing human relations with the apparatus of violence.

The Nature Of Secular Catastrophe

The nature of the secular catastrophe is found in (1) a growing fear of imminent death; (2) the prodigal appropriation of wealth for the promotion of death; and (3) the mortgaging of the future to accelerate the fear of death as the method of human salvation.

I had the experience of learning German by the translation of Karl von Clausewitz's treatise on war with a living descendant, Karl von Clausewitz, as my tutor.

"War," I learned, "is an act of force to compel our adversary to do our will. In affairs so dangerous as war, false ideas proceeding from kindness of heart are precisely the worst. It is a waste of effort to ignore the element of brutality because of the repugnance it incites.

"If our opponent is to do our will, we must put him in a position more disadvantageous to him than the sacrifice would be that we demand.

"The element in which the activity of war moves is danger. War is no pastime; it is a serious means to a serious end.

"The atmosphere in which war moves is danger, physical effort, uncertainty, and chance."

I do not need to continue the thoughts of war because the terrors of its performance are still fresh in memory and close in prospect.

American man faces the ideological front with a confusion in secular belief. I need only cite a few examples.

1. Between 1910 and 1946 the number of non-unanimous opinions of the United States Supreme Court increased five times. The differences of the justices were fundamental on issues of (1) personal liberty such as speech, press, religion, and assembly and (2) economic issues. The Supreme Court has been increasingly confused on the kind of world it wants to make by the public policy it formulates in deciding new cases which come before it.

2. By statistical measurement we know that the ideological distance is greater between the front office and the shop than between any other two groups and that spokesmen for the right and for the left are far removed from the publics they seek to lead.

Here is an area of major conflict further confused by an irresponsible leadership.

3. The behavior of responsible men in conference with great issues at stake demonstrates an alarming social im-

maturity and absence of common purpose. 4. The methods of the Committee on Un-American Activities in the case of Dr. Edward U. Condon, Chief of the Bureau of Standards, again shows the confusion about the nature of our freedoms. Newspapers headlined the proceedings against Condon as "Punishment by Publicity," "Trial by Headline," and "Government by Suspicion." In our year of 1948, forty-five teachers in twenty-seven American law schools were compelled to declare:

> "We are deeply concerned with the administration of justice and with the effectiveness of governmental process. . . . As the Supreme Court reminded us a few days ago, "A person's right to reasonable notice of a charge against him, and an opportunity to be heard in his defense—a right to his day in court—are basic in our system of jurisprudence; and these rights include, as a minimum, a right to examine the witnesses against him, to offer testimony, and to be represented by counsel."

Confusion in belief now creates explosive social and ideological distances.

The Christian Question

In the face of the facts of confusion of belief and catastrophe, the Christian asks again the fundamental question: How is sane and humane living possible in a calloused world of accepted violence? Can earth be won by killing rather than by serving?

How shall we as practical men transcend the unmeasured gulf between annihilation and salvation? How shall we transcend catastrophe? What is our method? How does man bridge the gulf between himself and God?

Man Speaks To God

Irving Babbitt used to say that anarchy of the imagination afflicts our modern world. The central and abiding image which unifies attention and elevates the emotions to achieve a harmony of thought and action is absent.

To Christian man, however, a central image abides; a prototype of man exists in Jesus of Nazareth according to which man can fashion his life; a scheme of values lives in an indwelling spirit, which is the very presence of God and makes man the temple of the divine.

Have you ever stopped to think of what a daring adventure, what a bold and audacious act man performs when he presumes to speak to God, when he transcends the secular and communicates with the divine? What a peace and purity exists in the consciousness of God whom we address with a vocabulary which comes from Israel.

Speak to God, for example, with Edward Pusey:

> "Let me not seek out of Thee what I can find only in Thee, O Lord, peace and rest and joy and bliss, which abide only in thine abiding joy. Lift up my soul above the weary round of harassing thoughts to Thy eternal presence. Lift up my soul to the pure, bright, serene, radiant atmosphere of Thy presence, that there I may breathe freely, there repose Thy love, there be at rest from myself and from all things that weary me, and thence return arrayed with Thy peac bear what shall please thee."

Or with the 20th century man who prays:

> "O Lord, Thou whose grace is mor than the needs of erring man, grant unto deeming power of an informed mind, bro with courageous will upon the issues of

Man Listens To God

The Scriptures are the record of conversati Man not only speaks with God; he likewise l Communication exists!

Do you remember that it is written:

> "Hearken unto my voice, and I will be and ye shall be my people; and walk ye that I command you, that it may be well

Do you remember that when Ezekiel fell c fore God, the Lord said to him:

> "Son of man, stand upon thy feet, and I with thee."

Thereupon the spirit entered Ezekiel as him and the experience set him upon his fe said to Ezekiel:

> "Son of man, I send thee . . ."

The Scriptures are the record of men, wear lar and perplexed by its problems, refreshin ing the spirit by talking to God. And God speaks. As I read the conversations of the Bib human need takes man to God; that becaus use of instruments, man always hears a comr he listens to God. I know of no instance in t when God's voice has not said in the proces versation:

> "Son of man, I send thee. . . ."

Do you remember that God said:

> "If my people shall humble themselves, a seek my face, and turn from their wicked wa I hear from heaven, and will forgive their s hear their land."

Can you begin to feel a reverence in rel tween man and God?

If the anarchy of imagination is to be d man's spirit brought to focus, how else shall by conversation with God, between man the God the creator?

Our task number one is to make vivid i and real in living the simple fact that man sp that man listens to God; and that the result versation is a commission to man entrapped act.

God is continually entering history throu saves men from idols; God denies man's pe tempts to give absolute validity to his own t acting. .

When God speaks to man his commission nesses and martyrs.

lved in history. Prayers as words do not over-
nd Soviets, release atomic energy, invent air-
ly oceans. Man must act in the face of stag-
ms.

hristian man to do this minute in the secular

specific.

of the Selective Service Act of 1948 says:
nale citizen between the ages of 19 and 25
able for training and service in the armed
ne United States."

erson inducted shall serve in the armed
a period of 21 consecutive months."

ays:

ed ministers of religion shall be exempt
ing and service (but not from registration)
title."

e dilemma of Christian man. He is compelled
e in the process of war by which men through
tality and violence coerce others to do the will
e.

specifically asserts the right to draft ministers
empts them from service.

ll the ordained minister do? Shall he refuse to
thus place himself beyond the authority of
state, preferring imprisonment and death to
in violence? Shall he register, thus recognizreme authority of the state, and enjoy the
the exemption accorded to him? Shall the
ive his exemption and place himself on the
s other citizens?

ses to register, he is jailed.

sters and takes his exemption, he makes no
on.

e dilemma of the Christian minister this hour.
Christian man do now?

er to this dilemma determines the behavior of
an.

r is this: Politics of the state is determined by
s of men. In our country the decisions of men
t by free communication and free persuasion.
Christian man do?

nust participate to the limits of his strength in
tion of public policy.

at every post of citizen duty his devotion to
citizenship must exceed that of all others.

e must speak the clear word.

Speaking The Clear Word

y of guided missiles, jet fighters, superatmosrsonic missiles, uninhabited airplanes, superolar guided missiles, of the pre-placement of biological weapons, in this day of inward disn we are buying time with American dollars, word can Christian man speak?

f modern tools, he is helpless. But God speaks rd, the great commandment:

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. Thou shalt love thy neighbor as thyself."

"Inasmuch as ye did it unto one of these my brethren, ye did it unto me."

Here is the clear word expressed as a relationship pattern.

Man must find ways by which he can act in this pattern.

Mobilizing Resources

During World War II the Office of Scientific Research and Development became the medium through which scientists were joined in effective partnership with military men for effective industrial production of weapons unknown at the outbreak of hostilities.

Science was wedded to public policy to achieve an objective. The history of the atom bomb is a case in point of joining science to the achievement of objectives. When the hypothesis of fission and its experimental confirmation took place in January, 1939, American-born nuclear physicists were so unaccustomed to the idea of using their science for military purposes that they were naive about the issues involved; foreign-born physicists took the lead. Step by step, committee by committee, dollar by billion-dollar, competitive modern warfare in this mid-twentieth century of violence and premonition of doom, atomic energy was realized to the control of man. Hiroshima stands as the symbol of science wedded to military purposes.

Now a five-man commission operating under a general manager operates a vast new economic empire created by a political monopoly of atomic energy and a system of grants, licenses, and contracts.

This interweaving of government, the military, big industry, universities, and science by public law, legal monopoly, contract, and license is a new pattern in American life. All production and control of fissionable material is under political control.

I say to you that the achievement of science wedded to military policy can be reproduced in our decade by science wedded to religious policy—by intensive, sustained effort.

How did the atomic energy revolution get under way?

It happened this way. Professor G. B. Pegram, of Columbia University, telephoned the Navy Department and arranged for a conference between representatives of the Navy Department and Enrice Fermi. The Navy expressed interest and asked to be kept informed. In July 1939 Sziland and Wigner conferred with Albert Einstein. In the fall Alexander Sachs of New York explained to President Roosevelt the desirability of encouraging work in the field. The President appointed an "Advisory Committee on Uranium." The project began to move.

Brethren, the church can do with social science what government did with natural science and mathematics. Our Christian duty lies just there—to join knowledge with high purpose while there is yet a little time.

We can transcend catastrophe and avoid doom by creative intelligence applied to our problems with a courageous will.

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Washington Diary

Samuel W. Irwin

On a recent Sunday afternoon I ventured in on the Washington Baha'i Faith group in their religious service on Eye St. "The moral and ethical world and the world of spiritual regeneration," read the announcement, "are dependent for their progressive being upon that heavenly center of illumination — the manifestation of God." I didn't quite understand the announcement but there also appeared some tangible items.

The Baha'i Faith was founded about the middle of the 19th century, and like Christianity, in the Near East. The faith had a "John the Baptist," the announcer, and his martyrdom. It had an ascension of its founder. It has a guardian like the Pope who holds the creed lines intact in a changing world. It has a New Year beginning like the Roman, March 21st, and a day like the Israelites, from sunset to sunset. It proclaims "seven lights of Unity," including unity of the races and of languages. They read from both the Old and New Testaments and from Baha'u'llah, the founder, and from Shogi Effendi, the guardian of the creed today.

In the little upstairs room was a quaint company of sixteen, middle-aged and up, white and colored. It looked certain that trust and contentment went along with the system, though at any one time not more than six listeners were asleep in their chairs. At the close however, several shook hands cordially, gave me their leaflets and a calendar of their festivals and fasts. When I said that I was wondering what had happened to the Gospel of Jesus and to the Christian faith, and whether we needed better prophets than he, my would-be case-workers replied, "Baha'i was needed — a new and more advanced revelation for today." Today their claim of adherents runs into five unbelievable millions around the earth.

Just across Eye Street in Franklin Park on a following Sunday afternoon another group was gathered near a little step-ladder stand where some Catholic seminary students were taking turns at expounding the creed of the Roman Catholic Church, and answering questions. The listeners, evidently divided in their sympathies, kept up a sort of hit and run interruption. One broke in to ask if one might not come directly to God "without Mary and Father O'Brien." The young preacher with his chance to be direct and affirmative, hesitated, wandered into the catechism and was lost. The next young student undertook to sustain the Papal succession built from Peter on. But someone suggested a bit slyly that "in the line were some pretty bad boys." Then came the counter argument, quite too inadequate an analogy to satisfy the doubtful, that one would not condemn all our line of presidents because one perhaps might be a misfit. All in all it was an ill day for the young ecclesiastical apologists.

The Slight Against The Mace

The mace of the House of Representatives is the symbol of authority on the floor of the body. It is 46 inches in height and consists of a bundle of 13 ebony rods bound with a band of silver. From the center of this bundle of rods protrudes the stem of a silver globe four and one-half inches in diameter. The globe is surmounted by an eagle of silver with outspread wings.

When the House is called to order each day, an assistant sergeant at arms places the mace on a cylindrical pedestal of polished green marble at the right of the Speaker's desk. When the House resolves itself into Committee of the Whole, the mace is removed to a lower pedestal. In Committee of the Whole, 100 constitutes a quorum, for the regular session, 218. The mace was removed from its place and carried down the aisle to quell any brewing unbrotherly storms in the days past.

On closing day the House remained in constant session, with the mace on its green marble pedestal. But they were waiting only for reports from House and Senate confreres or for bills from the Senate. Much of the time no one was in the chair and but a score in the well of the legislators, while the eagle of solid silver on the mace seemed to droop. One visitor was declaring: "I am from Illinois. I came to see Congress in session and to be thrilled. I waited three hours in line outside the Senate and then came over here, and they have left this place desolate." Whatever one expects in D.C., he must expect only rare moments of grandeur on the Hill.

Revelations Of A War Hospital

Perhaps the loneliest place in the world is a mental ward with its barred windows and locked outer doors in an army hospital. Here at Walter Reed the patients do have their television set in the lounge, their little chapel room for services, their rug looms, their practice typewriting for muscle coordination, and life goes on — or seems to. The chaplain who accompanied me rang at the entrance. A guard inside was just unlocking the street door and a line of ten or so, in patients' outfits, came filing out with two attendents. It was their hour for the gym pool. I saw in the tired countenance, that far off concentration — some fear or pain perhaps, and no laughter among them. If war and hell follow after down th asked of the chaplain, "Does t attendants enough in case of s ing up?" "With these boys concerted moves," he answered his own inner case apart."

But after my visit at the Re for patients and a look in o room, with film furnished fr (requiring only that all perso itors be excluded from preser is some relief from one's sense and one catches hope out of a

A boy stretched out in his l the operation for the tumor i temple was a success and he'd And the lad just invalided ho many would be all right if h furlough for a few days to see the air colonel with a broken in by a bomb concussion on top off New Guinea, was just cast where a piece of poro patched on to the broken sp after "five years of trying ev he'd get home soon. And th came to sit on the lawn bench courage. I saw inside the o little girders holding his chest in tured, "What did they do to breaking your heart?" He nuc toward the shoulder, saying, my back, but I'm slowly pickin

But all that's war — and thi for the fragments. Over at Ph Republican Convention was o ment, pledging furious devoti and even to country and to homes for buddies of these vete sabotaged in the House, educati ing and common human rights to be promised over again in a

One remembers back to 192 men laid the path to this pa Reed in 1948.

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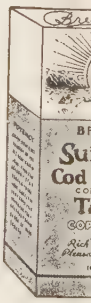

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months since the ending of I, Methodist missionary forces engthened and rejuvenated by of about 100 consecrated and e-enforcements from the church There is a new vigor, a new spiritual zeal in evidence in service.

ese new missionaries are going ivision of Foreign Missions of Missions and Church Extension by World Service funds; some auspices of the Woman's Divi- tian Service — supported by its e local societies.

that have long baffled Chris- es in various countries are now d and attacked by especially g people. "Fields" that have unentered now find new work- open doors.

enthusiasm for the missionary in the first place, that the heart h — and the heart of its much- ith — is sound in Christian con- in consecration to duty and ser- urch or no people that had "lost" t had become hardened to the eedy, that had ceased to know s the guiding motive of Chris- vould thus give of its life in the ers. Neither would an unbeliev- tering church pour out its wealth m on their way" to minister in

nd place, this demonstration by best youth re-emphasizes the nature of the Christian mis- often the word "missionary" only Livingstone and Carey and d an interest that was vital to rents. But here are sons and our own homes — youths from eges and seminaries — boys and sterday were in our own church MYF groups — youngsters who nd went to school with our own ecatur and Newton and Center- ouths are the Livingstones and hoburns of 1948 and 1958. The of the world—by many meth- ugh many lives — is the task tion and of our children. The ission is the call of our day, the you and to me.

generation of missionaries gives urage to the missionaries who e burden and heat of the day— nd heat of two wars and of the ial, political, and religious chaos n between the wars. It gives hope to the national Christian pressed by the war and by war- sities: they have not been left rudderless and adrift on a great sea of non-Christian belief; they are part of an ongoing world-embracing Christianity and Methodism. And this new missionary group gives strength and courage to the men and women in the churches of America: their sons and daughters are of the same stern and enduring stuff that made the early church great, that spread the gospel through Europe and America; it confirms their belief in the adequacy of the gospel for all of life and for all its problems.

It has been in no carefree or holiday spirit that youth has made its decision for Christian service. Some of these new missionaries came to their decisions through the fire and blood of participation in war. Some saw the miseries and needs of the world as they served in occupation armies, or in hospitals, or in relief units. All reached their decisions after deep soul-searching for an answer to "Where shall I invest my life?" — a question that the war and its sacrifices and losses forced upon this generation of youth as perhaps upon no other in human history.

But this story of Methodist youth is only in its opening chapters. Other doors open wide, other avenues stretch far, calling more to Christian service overseas — calling men and women trained in medicine, in nursing, in preaching, in teaching, in printing, in agriculture, in dairying, in forestry, in building, in journalism, in crafts, in religious education. Many scores are applying for service. The Board of Missions and Church Extension of The Methodist Church hopes to send 500 new missionaries overseas within the next few years.

The Homemaker's Corner

Mrs. Harry A. Burnham

A Good Deed Record

That was the heading on a page of an account book into which I happened to have a glimpse. I asked the woman if she was a boy scout and did her good deed every day. Laughingly she said, "I didn't intend to have you see that page, but try reading it and see if you can make anything out of it."

Here are some of the entries:
Mr. Jackman — green peas — cook.
Mrs. Brown — lettuce — chill.
Miss Edwards — N.E.B.D.

And so the record continued to almost entirely cover a whole page. It was a secret account, but after some persuasion my friend translated it for me.

Mr. Jackman lived alone down the road. He was very fond of fresh green peas but had no facilities for cooking them, and probably didn't know how anyway. So there was always an extra row of peas planted and named "The Jackman Row." Many dishes of delicious peas found their way to Mr. Jackman during the growing season, always accompanied with a complete dinner. There was also a Jackman shelf in the vegetable closet where the surplus from the row rested in jars ready for winter menus.

Mrs. Brown loved lettuce but had no refrigerator. The rest of the lettuce story is obvious.

But the N.E.B.D. for Miss Edwards was a bit obscure. It seemed like a government bureau. It was simply a reminder to invite Miss Edwards, a teacher in the local school, to dinner when the menu was a New England boiled dinner.

Such thoughtful deeds need not be confined to those who have gardens and country neighbors. There is a good deal of human kindness everywhere. An apartment house where there are 125 families living has been the scene of innumerable simple and unassuming acts of neighborliness. A bachelor has often found a dish of home-made salad or a bit of stew on his table. A woman just home from the hospital has enjoyed several books that friends have taken turns in reading her. Errands have been done for a cripple.

As one such deed is done someone hears about it and it becomes a sort of epidemic of kindness.

Rumors From Temple Letters

London (RNS)—Wishful misreading of two letters written to Pope Pius XII by Dr. William Temple, late Archbishop of Canterbury, was blamed here for the "rumor" that Anglicans "may be seeking spiritual reunion" with the Roman Catholic Church.

An editorial in *The Catholic Herald* said that if Dr. Temple's letters were in fact diplomatic feelers, they were "not regarded in that light by the Vatican."

The letters, hitherto unpublished, were made public by the *Church Times* of London, generally regarded as a High Church Anglican journal. The *Times* received the letters from Canon John Albert Douglas, former general secretary of the Church of England Council on Foreign Relations.

According to the *Herald,* Dr. Temple's letters were nothing more "than a warm expression of commiseration at a time when the scales were heavily weighed against Christendom."

"There was absolutely no question of negotiations of any kind," the *Herald* stated. "Nevertheless, the release of the full texts of both letters while the Lambeth Conference is in session gave rise to several unwarranted assumptions.

"The unfounded reunion notion, which is strongly deplored in Anglican circles, owes its persistence partly to press deductions and partly to the suggestion that the Lambeth Conference might be a convenient platform for renewed talks on the question.

"Undoubtedly, many Anglicans believe that in the present state of the world, joint Christian action is obviously necessary and ideal. That is why the best informed regret the wild hopes that have been resurrected without good reason in the last few days."

"Come with Me and I will make you Fishers of Men. . . ."

Hockanum Means "Good Fishing Place"

"Ugh, ugh, *HOCKANUM!"* said the Indians who formerly inhabited the South End of *EAST HARTFORD, CONN.,* and they meant *"GOOD FISHING PLACE".* In the last ten years this neighborhood has grown 3 or 4 times. Truly, it has become a *GOOD FISHING PLACE—FOR MEN! !* Congregations at the Hockanum Methodist Church are larger and a constantly growing Church School *SWARMS* the 70 year old, two room building. To meet this challenge the church has launched a $56,000 Building Campaign. See picture in *ZIONS HERALD* of May 26, page 497.

Venturesome Christians everywhere are invited to join our local people in building a greatly needed church.

Make checks or money orders payable to the

Hockanum Methodist Church Building Fund

Send to: Mr. D. I. Streeter, Box 1 Glastonbury, Conn.

Santa Barbara Cancels

SANTA BARBARA, Cal. (RNS)—Cancellation of the released-time religious instruction program for the 1948-49 school year was announced here by the Santa Barbara Board of Education.

President Edward H. Stamm said the Board's action followed the recommendation of a special committee of school principals "because it was found that the program as operated during the past two years interrupted the regular school advanced work."

He said that when "more than a third of the pupils left classes for the religious study, the rest of the pupils could not go ahead" with their regular lessons.

Two members of the board said they had been sending their children to both Sunday school and the released-time classes and that the latter were unsatisfactory.

"We feel," one of them said, "that the problem of children going only to the released-time program and not to Sunday school is a problem for the churches themselves. The plan of letting children out during regular school hours for religious study has been given every consideration but it has just not been satisfactory, nor has any alternative plan."

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Women Criticize Court Decision

PASADENA, Cal. (RNS)—Criticism of the recent Supreme Court ruling banning religious education in the public schools of Champaign, Ill., was expressed by 200 delegates attending the national convention of the Catholic Daughters of America here.

They also urged that parochial school pupils not be discriminated against in the provision of public facilities like bus service.

In another resolution, the CDA demanded that civil rights be taken away from "any citizen who acts as the agent of any foreign power or political party seeking the overthrow of the United States Government."

Other resolutions approved President Truman's civil rights program, greater community attention to the housing problem, and national observance of Good Friday. The group recommended further Congressional appropriations for the House Committee on Un-American Activities.

Disapproval of socialized medicine and of euthanasia was registered in other actions.

Msgr. Thomas O'Dwyer, Los Angeles archdiocesan director of charities, told the convention that the growing problem of aged people should be of special concern to Catholic women.

"Medical science has made old age an average possibility, not just an achievement of the few," he said. "Today nearly eight per cent of our population is over 65 against less than five per cent 30 years ago."

He said there was a great shortage of Catholic homes for the aged and called on all CDA units to inaugurate programs in behalf of old people.

Jones On Gandhi

NASHVILLE, TENN.,—"Mahatt
interpretative biography by E
has just been received here
Cokesbury Press and is being r
lication Sept. 9th.

"This book is a symbol of
says E. Stanley Jones of his bi
martyred Indian leader. He is
and lecturer who for forty y
sionary-evangelist has been cl
with the religious and politic
India.

"I am still an evangelist. I
hatma Gandhi, but I kneel
Christ and give him my full
giance. And yet a little man,
system in the framework of
taught me more of the spirit
perhaps any other man in East

Desecration Of Holy In Palestine

In the light of the propagan
and pro-Arab sources on the q
holy places in Jerusalem, which
sent a distorted picture of the
following dispatch from Palest
to establish the facts with rega
places and their ruination an
What has actually happened du
Jewish war in Jerusalem and w
responsible for the subjection
City with its religious shrines
and desecration is admirably
British missionary in Jerusalem
Hull, in a letter to the editor
hester Guardian of June 1st
quoted verbatim, follows:

"Sir: A few months ago, wh
existed, there was a great outcry
bishop of York and some other
ers concerning the protection
places in Jerusalem. Now that
actually exists, they are strange

"Day after day shells are bein
Jerusalem by Arab Legion troop
uniforms and wages of this fo
for by British taxpayers, and
quainted with the situation
doubts that these troops are
tacit consent of the British
The shells from these British 25-
and mortars are devastating
bringing ruin to places both
holy.

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made either by the Archbishop
or the Archbishop of York. No

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been called by church leaders; silent. Are we to judge from cal expediency means more than s the British public aware that uns, firing British shells, paid h taxpayers, are dug in on the ves by the very spot from which ended to Heaven? Is the British that those shells fired from the olives are passing directly over re Jesus knelt in agony of prayer night before Calvary?"

st Story" Shortwaved

test Story Ever Told," the radio ich dramatizes the teachings of which is broadcast in this country C network by the Goodyear Tire ompany as a public service pro- w being broadcast to the entire igh the facilities of the World lcasting Foundation. More than oreign countries will hear the is they are shortwaved through UL, WRUW and WRUX.

e broadcasting through these sta- on Sunday, July 25th, and will definitely. The present broadcast- 4:45 p. m., EDT, every Sunday. ms will be broadcast from the of the original programs as heard in this country.

atest Story Ever Told" has previ- shortwaved to various parts of the to our armed forces. Several of ns have been translated into for- ges.

rief summer vacation, "The Great- ver Told" will resume domestic on the ABC network on Sunday, 12th.

s Ministers Buy

OREST, N. C. (RNS) A retired nister here has charged that the many churches for "titled" pastors forces ministers to buy honorary grees.

S. L. Morgan, Sr., was referring ews stories to the effect that five inisters recently bought the doct- e for $50.00 each.

al pathos when a minister pays rd cash for a 'degree' that gives ht to be called 'doctor,' " declared in an article written for South- state papers. "But still more I see the modern church that sorely to buy such an empty title of

aid that an investigation on his vealed that many churches "hesi- a pastor unless he has a 'doctor' ame.

further," he continued, "that the urches and official boards to the confer honorary degrees on their pastors has become a racket, and that it has already reached the proportions of a nuisance and a burden to the colleges."

Morgan called upon "churches and pastors, and the colleges as well," to "take the matter to heart seriously, and by joint understanding to do something about it." He cited an editorial suggestion of the *Raleigh News and Observer* that colleges might enter into an agreement to abolish the entire system of honorary degrees.

Charles H. Fahs

Charles Harvey Fahs, long associated with the missionary activities of The Methodist Church—having visited Africa and the Orient in the interests of the Board of Missions—and for thirty years curator of the Missionary Research Library in New York City, died on July 12th while on vacation in Canada. He lived in New York City.

Mr. Fahs was born in Richview, Ill. He was educated at Northwestern University in 1898 and received a degree in Bachelor of Divinity from Drew Theological Seminary in 1901. He later studied at Marburg University, Germany, and in 1925 received an honorary Master of Arts degree from Northwestern.

Mr. Fahs was for some years assistant editor of *Association Men* and later was managing editor of the *Intercollegian*, both Young Men's Christian Association periodicals. Following his graduation from Drew Seminary, he became assistant editor of the *Northwestern Christian Advocate*, and from 1902 to 1911 was missionary editor for the Missionary Society, later the Board of Foreign Missions, of The Methodist Episcopal Church. He was co-editor of the statistical missionary atlases issued in 1910, 1911 and 1925.

He traveled extensively throughout the world to numerous missionary conferences and to study the work of various mission fields. He was an American delegate when the Japan Methodist Church was organized in Tokyo. In 1930 he was a consultant in the International Survey of the Y.M. and Y.W. C.A., directing the survey in Egypt, Palestine and Syria.

Lutherans Protest Clinic

St. Louis, Mo. (RNS)—Several representatives of Lutheran churches here joined with Msgr. Peter J. Dooley, pastor of Holy Redeemer Roman Catholic Church, Webster Groves, in protesting the presence of a birth-control clinic in rent-free quarters at the St. Louis County Health Center.

Their protest was followed by the ouster of the clinic by order of Judge Luman F. Matthews. The ouster was based on complaints that a private agency was using a tax-supported building.

In his protest, Msgr. Dooley said the practice of birth control "is immoral. To take direct means of preventing birth is contrary to the law of God."

The clinic was operated by the Planned Parenthood Association of Missouri.

HEDDING CAMP MEETING
And Young People's Institute

Eighty-sixth Annual Session

Hedding, New Hampshire, August 22—29

PREACHERS FOR SUNDAY SERVICES

August 22—The Rev. M. P. Krikorian, Philadelphia (two services); the Rev. Thomas R. Burns, Fall River, Mass.; the Rev. F. P. Adams, Lawrence, Mass.

August 29—The Rev. Thomas R. Burns (two services); the Rev. Mark Strickland, Manchester, N. H.; the Rev. Otto S. Steele, Jr., Lawrence, Mass.

DURING THE WEEK

The Rev. Mr. Burns, Hedding preacher; the Rev. Jack R. McMichael, New York, afternoon speaker; Mrs. Induk Pahk of Korea; Dr. Henry Gerald, Boston; the Rev. B. G. Robbins, dean of institute; the Rev. Richard Vanaman and Donald Spence, directors of boys' camp; the Rev. G. W. Wieting, director of music; Miss Golden May, pianist; Amey French Pepin and Leland B. Buzzell, soloists; Mrs. Howard Knight, director of women's day; Mrs. Kenneth Boyden, leader of children's hour.

"In the end the things that count are the things you can't count."—William Lyon Phelps.

World Council Observations From Geneva

Lloyd B. Schear

The Christian churches of the world are coming closer together; or perhaps I should say that the Protestant and Eastern Orthodox Christian Churches are coming closer together. This Swiss city, situated on a beautiful lake of the same name, is the world capital for this ecclesiastical group — in similar fashion to some extent as is Rome for the Catholic group. Of course this group is not related to Geneva as the Catholics are to Rome either in sentiment, name or tradition. Protestantism and Eastern Orthodoxy are not joined to a particular place in the same sense that Catholicism is related to one city wherein sits the supreme head of the church. The leaders of the former group are distributed throughout the world — yet they center in a fashion here in Geneva. The headquarters of the World Council of Churches are here.

For the past ten years this World Council has been "in process of formation." The outbreak of World War II retarded this organization in completing its work. A big conference of church leaders will be held in Amsterdam in August at which time the World Council will be officially born into the world. Undoubtedly, like the shepherds and wise men of old journeying to Bethlehem, contemporary leaders and sages of non-Roman denominational groups will pilgrimage to Amsterdam to witness the birth of this new era in institutional Christianity.

The rise of Christian thinking is running high toward the shores of denominational co-operation: unity of spirit and organic unity as well. Nevertheless, along that shore of apparent smoothness there may be massive rocks which will cause more than a ripple in the solid front of determined Christian accomplishment.

My visit here for ten days has permitted me to visit the headquarters of the World Council a number of times, but one does not become an expert in church affairs in that period of time. I list several observations for what they may or may not be worth.

First, it may be emphasized that the World Council is a council; it is not a church or a super-church. It is a movement — a pan-Christian movement among the churches, working, co-operating, seeking and planning together in common problems, according to the highest concept of God's will. The leaders are sincere; they are genuine; they believe in the purpose of God to have unity in ecclesiastical ranks.

On this journey it has been possible already to visit the headquarters of the Roman Catholic Church in Rome and the Eastern Orthodox Church in Constantinople. One is impressed by the beauty and magnificence of the church buildings themselves — and by the large official staff carrying on the work of these two groups.

In contrast, entering the World Council of Church property here in Geneva, one walks past the gate house into a lawn garden at the far end of which is the main house. This modest frame building of twenty-five rooms is the co-ordinating nerve center in a very limited sense of the non-Roman ecclesiastical bodies; the appendages of this ecclesiastical body are scattered around the world without too much form, beauty, or concentrated effectiveness. The World Council is working to improve the effectiveness of the Christian witness.

Near the central building of the World Council is another house, recently acquired and providing office space. Back of this building are two barrack-like structures which have been erected to take care of additional working personnel. The present staff, totaling 142 people from 16 different countries, with different religious heritages cultures unite in fellowship and labor, joi by one basic common denominator, J Christ himself.

The World Council is not vested v ecclesiastical power. It will not usurp thority vested in denominational groups. E group, loyal to its own ideas and traditi will be too jealous to permit a higher thority to determine its policies. There healthy working-relationship, it occurs to between individual churches and the W Council.

The Protestant tradition acknowledges Head, Christ himself, before whom the mi and consciences of individuals must sub themselves. (Freedom of religious wors according to the inner dictates of conscie is sacred in many of the denominatic bodies. If there is uneasiness among An ican church people that too much power be centralized in a World Council above nominational groupings, these are unfounc Church people the world over may well c cern themselves about the encroachments the state in religious matters which abuse moral sensibility of the Christian peo rather than a higher church authority ex ing undue influence or oppression.

Secondly, the World Council of Churc has been extremely helpful in relief and habilitation work for other Christians Christian churches. In this field innumer tasks were performed: aid in rebuild churches, financial assistance to needy tors, the distribution of Christian literat renewed emphasis on evangelistic efforts, emergence of work with youth as a rec nized necessity, aid to refugees and displa persons, alleviation of suffering among soners of war, and a gigantic program of tribution of food, clothing, shoes and me cines.

Thus, the problems brought by the have accelerated the co-operation am churches. In the face of these problems of common dangers, it is only natural t individual denominations would drop th aloofness and join in the program of terial and spiritual aid to their fellow Chr ians in other parts of the world.

The World Council, however, envision and inaugurated before the catastrop World War II, is founded on the belief many Christians that their religious faith a common basis in Jesus Christ and that is sin to divide the church, the body Christ. It is this conviction rather than t stark necessities of facing collapse or co-ope tion which has founded the Council.

And thirdly, this motivating faith is fin ing expression and meaning in a descripti word — ecumenical. This new word many Americans, especially those attendi services only several times during the cou of the year, is Greek in origin and mea "house" or "household." In the early chur it was applied to the council of the wh

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h because the members represented the ed" population of the earth. It is there- an inclusive word and does not recog- the segments and divisions among hes or other bases of separation. There- race, nation, or denomination have no or place in this concept. Even if some, t all, of the member churches of the ld Council are based in part on some of separating divisions, the word "ecu- cal" means all Christian groups taken her — in short, the world wide church h is composed of the various and many s of churches taken together. The ecu- ical movement is the development of the ressive consciousness by all church mem- of all denominations that, while recog- ng their individual membership in a par- ar denomination, each is also a part of larger entity.

this consciousness of unity of spirit and nately, perhaps, of organic union of ch branches is to be meaningful to more istians than those associated with the rld Council gatherings, it must somehow cle down to the local parish. Or to use ther figure more accurately, this idea of e family in Christ," long inactive and mant in the sub-soil of Christian ideology, st work its way to the surface and be ed with the thought of Christian people. istians must give expression and mean- to the term. But they must know the n, use it, and have a sense of possessing nd being possessed by it. How can this be accomplished?

he World Council Assembly could make ossible for member churches to add the rd *"ecumenical"* to their legal and eccle- tical denominational names. This word ld easily be inserted there, usually im- diately before the word "church." Thus, titles would become The Baptist Ecu- nical Church, The Methodist Ecumenical urch, or in a more elaborate name, The angelical Lutheran Augustana Ecumenical urch (or Synod) of North America. Awk- rdness in time would disappear and long- names would probably be simplified as ll. Ultimately a person would be a mem- of the Ecumenical Church: the Baptist the Methodist or the Lutheran or the Orth- ox Branch, and so on.

n this manner, churches already related the World Council and the Ecumenical vement would actually show this relation- p, indicating themselves as separate church oups within the "Household of Christ." hile there is "oneness," there is also sep- iteness. God forbid that all churches should alike. Each has its separate heritage and n make its distinctive contribution to the ngdom of God. But in this manner, each urch can recognize itself as a segment and recognized as a segment of this larger hole, thus appropriating the use and recog- tion which the term imparts. This plan should strengthen unity of spirit across denominational lines in local situations, especially among laymen where the term must be meaningful if it is to mean anything.

How superficial is a name! Well, how superficial *is* a name? Who knows? "It is what you make it." Those establishing a family at the marriage altar take one name for the family. They have other names — but one name is common to all members already in or later born into the family. Why should not the members of the household of Christ, separate and individual yet united by duty and love, have one name in common — a household name?

The use of the word "ecumenical" would not mean that each individual church is itself world wide or universal in the sense that it covers the earth and has no limiting barriers in national, racial, or theological ideas. But the use of this term by individual churches within the World Council would indicate that each church is a recognized branch of which Christ is the vine.

No error would be committed when the term would be used by many denominations and not merely one denomination. No church would have a monopoly on the word, or set up standards to exclude others from using it. The term "Catholic" is used by one particular major church group, although small minorities in disagreement with Rome also claim the name. Even if the word "catholic" means universal, it tends to exclude those unwilling to accept that particular church. The word "Ecumenical," being inclusive, would designate many branches — in fact all of those recognizing themselves (and who else should judge that!) as branches of the vine — the Holy Body of Christ.

The World Council Assembly at Amsterdam will attempt to grapple successfully with the many difficulties confronting the Christian communities in the world. The effectiveness of their findings and reports in a disordered world is dependent not so much on the content, the result of mature and unburdened minds pledged only to God and His highest will for men, but on the hearts of Christian men everywhere. Direction and guidance will be clearly indicated. Will the modern man walk in this way? If he will, man can look ahead with optimism to opportunity.

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Summer Assembly At The Weirs, August 8-15

The Winnipesaukee Camp Meeting Association of the Northern District, New Hampshire Conference, will hold its 76th session beginning Sunday, August 8th. The speakers for this assembly are the Rev. Dr. Ralph W. Decker and Dr. and Mrs. Eddy Asirvatham of Boston University School of Theology, and the Rev. George A. Butters of Waltham, Mass. The Camp Acadia Choir will furnish music the first Sunday evening.

Wednesday, August 11th, will be Woman's Day, with Mrs. Elsie Keir of Whitefield presiding. Dr. Decker will be the morning speaker, and Mrs. Asirvatham will speak in the afternoon on "Women of India." The afternoon session will close with a tea and reception to Mrs. Asirvatham.

The annual Pops Concert will be the Friday night feature, with the Rev. Maurice Porter of Newport, N.H., acting as master of ceremonies.

Members of the Youth Fellowship will hold sway on Saturday beginning at 3:00 p.m. with a frolic in the Tabernacle, followed by swimming and a picnic supper on the lake shore. At 7:30, the Rev. Mr. Butters will speak on the theme, "Alive to Life."

The dining hall will be in charge of Mrs. Howard Hamlin of North Charlestown, N.H., and has been moved to the newly acquired "Wetukit" House, which also provides additional dormitory space. Tables by the lake-side are available for those who prefer to bring their own picnic meals.

Dr. Eldon A. Ramige of White Plains, N.Y., formerly a member of the New Hampshire Conference, will be the pianist.

Dr. Richard Kellogg, superintendent of the Northern District, is president of the association, and the Rev. G. Bennett Van Buskirk of Lancaster, N.H., is secretary.

Halts Released-Time Program

Hutchinson, Kan. (RNS)—Weekday religious education classes were abolished by the Hutchinson board of education after a group of residents sought an injunction in district court to halt continuation in the fall of the released-time program.

Following the action, Eugene White, school board attorney, asked the court to dismiss the suit on the grounds that the board, by rescinding the authorization for religious teaching, had eliminated the controversy.

The board also denied the right to religious education leaders to enter schools in the fall and spring and distribute request cards. These cards were formerly used to secure approval of parents on religious training for fifth and sixth grade students.

The group filing the injunction was identified only as six "residents and taxpayers."

Books Reviewed

"My Soul More Bent"

Allen Lee in 1938 was ready for his senior year in the Luther Theological Seminary, St. Paul, Minn., but he did not go back. Infantile Paralysis seized and almost destroyed him. Lee tells vividly of the course of the disease and the doctors' fight against it. He takes his reader to the Mayo Clinic, to Warm Springs, Ga., then to treatment under the direction of Sister Kenny. The improvement seems at times so pitifully slow that the reader doubts that victory can come.

But victory came. Lee finished his seminary course in braces and in a wheel chair. Fellow students carried him up and down stairs and oversaw his dormitory life. He married one of his nurses, with whose help he learned to drive a car, and in 1945 he was called by the Evangelical Lutheran Church to be a traveling evangelist. In the last three years he has preached sitting in his chair, from the Atlantic to the Pacific and from Alaska to Texas.

This book holds the interest of the general reader and it is full of encouragement for the physically handicapped. The title is taken from Milton's sonnet on his blindness. — By Allen Lee as told to Melva Rorem. Augsburg Publishing House, Minneapolis, Minn. Price $1.25. Reviewed by W. E. Lowther.

"Toward A More Efficient Church"

A Method Book for Preachers and People

Five areas of administration are considered: the minister, the laymen, the program, the building, the finances. The author states categorically that we are living in an "executive age" and that the minister who cannot learn to be an executive is headed for trouble. "I never knew it to fail that when any part of the church program begins to weaken, the responsibility is placed on the minister. If there is not enough money to pay the bills, it is the preacher who is blamed. The same laymen who advocate that he should have nothing to do with the finances of the church will join with others in placing the responsibility on him." The study of this book will go a good way in toning up the executive ability of the pastor reader.

The chapter on setting up the program will bring many helpful suggestions to the ministers who are in charge of what the author calls "one-pastor" churches. The pastor who is entering upon a building campaign will be enlighted by the chapter on the church building, for the styles are changing, and the author warns against any more Gothic.

It has been said that the most of ministerial headaches may be traced directly or indirectly to budget troubles. The pastor, according to the author, who expects a happy ministry simply must learn how to plan effectively for the financing of his church. If he reads the last chapter, he will find directions for developing an "Adequate and Democratic" financial plan, and his next every-member canvass could well be better than his last.

The beginning minister will be amply repaid if he masters this book. And even the "experienced hand" will pick up quite a bit that he can put to immediate use.—By William H. Leach, Editor of *Church Management*. Fleming H. Revell Co., New York. Price $1.50. Reviewed by W. E. Lowther.

"A Pastorial Triumph"

This is the story of a great man, Richard Baxter, and his ministry at Kidderminster, County of Worcester, England, in the turbulent middle years of the seventeenth century. The modern pastor-preacher can learn much from this man who wrote of himself, "He preached, as never sure to preach again, as a dying man to dying men." The serious student of preaching already knows something of his published works (168 volumes), for many of them are his worked-over sermons.

The chapter on "His Personal Struggles" grips the attention. What he suffered physically, mentally, and spiritually may be compared with what St. Paul underwent, except execution at the end.

The book seeks primarily to portray Baxter as a pastor dealing with people one by one and in small groups apart from the Sunday worship. And here again his labors were prodigious. He anticipated some of the psychological techniques of the modern pastor-counselor, and wrote devotional literature for his parish. He grouped those needing special ministrations into seven classifications. Anton Boisen groups the people in a small-town parish of today into six. Baxter knew that man was psychosomatic, and 300 years ago in his sermon on the "Cure for Melancholy by Faith and Physic," he advocated both medical and spiritual remedies.

The book closes with an excellent bibliography of modern books on pastoral care. The next edition should have a chronological listing of the chief events of Baxter's life. Readers with sufficient background will get profitable pleasure from the volume. — By Charles F. Kemp. Macmillan and Co., New York. Price $2.25. Reviewed by W. E. Lowther.

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organist of Trinity Episcopal
sung as a feature of the parish's
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vas a guest preacher at Trinity.

Placement Bureau For Directors

A recently inaugurated project of the Division of the Local Church, General Board of Education, is a placement bureau for local church directors of Christian education carried on under the direction of Dr. W. McFerrin Stowe of the board's department of leadership education of The Methodist Church.

Service of the bureau is open to both men and women applicants for positions and to pastors and others desiring to secure a director.

The procedure is as follows: A person applying for a position will supply information concerning his or her qualifications, training and experience to the placement bureau, where it is filed. Then upon request from a church seeking a director, sheets of information concerning several applicants are sent to the church. The church then may get in touch with applicants and follow up the references given since the bureau is not in position to furnish recommendations.

Both applicants and pastors are requested to notify Dr. Stowe of the outcomes of contacts.

There are more demands for directors than there are trained personnel to fill them. The bureau gets requests almost every day from churches wanting directors, it was said, but inquiries from persons seeking employment average three or four a month.

Churches seeking directors or qualified persons desiring to serve in the capacity are invited to write to Dr. W. McFerrin Stowe, 810 Broadway, Nashville 2, Tennessee, or to their conference executive secretaries.

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Church School Gains

Total net gain of 187,192 in church school membership of the spring conferences has been announced by the Department of General Church School Work of the General Board of Education of The Methodist Church.

Reports from seven spring conferences still to be heard from will probably bring the gain to 200,000.

Church school membership for the entire church, as of December 31, 1947, was 5,346,987. Including the reports from the 1948 spring conferences the total now reported becomes 5,534,179. The spring conferences comprise something over half the conferences of the church.

Texas Conference of the South Central Jurisdiction had the largest gain for the year, 12,370. A close second was the Florida Conference of the Southeastern Jurisdiction with 11,167. Ohio ranked third with an increase of 8,990. Other conferences having large church school membership gains for the year were: North Georgia, 8,480; Louisiana (South Central Jurisdiction), 7,695; Rock River (of the Chicago Area), 7,519; Illinois, 7,057; West Oklahoma, 6,485; and Pacific-Northwest, 6,293.

In the matter of total church school membership, Ohio Conference reported the largest, 206,443, with Northeast Ohio recording 158,570 and making 365,013 persons now on the Methodist church school rolls of the state of Ohio. Third largest church school membership — 126,951 — was turned in by Illinois, and fourth—110,460—by Baltimore. Southern California-Arizona reported enrollment of 109,208; North Georgia, 109,094; and the Texas Conference (one of nine in the state) of the South Central Jurisdiction, 102,355.

Other noteworthy gains for the year included 1,050 church school pupils joining the church on profession of faith reported by the South Georgia Conference and 730 by Northwest Texas; and an increase of $16,688 for the year in contributions for World Service and Conference Benevolences also reported by the South Georgia Conference.

To Study DP Needs

New York (RNS)—Two social workers, sponsored by Church World Service, left here for Europe to study the needs of displaced persons for the Family Service Association of America.

Church World Service uses the resources of member agencies of the F.S.A.A. in resettling DP's in this country.

The two workers, Anna Kempshall and Ruth Downing, who are on the staff of the Community Service Society of New York, will first go to Geneva for conferences with officials of the International Refugee Organization and of Church World Service.

Then they will proceed to the American zone of Germany to study DP needs and problems.

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